11 APR 1931

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THE JAINA GAZETTE

VOL. XXVI } MADRAS: { WHOLE
Nos. 9 & 10 } SEPTEMBER & OCTOBER 1930 { Nos. 303 & 304

The Social Atmosphere of Present Jainism.

By Dr. Charlotte Krause.

JAINISM is one of the oldest religions of India, older than Buddhism, and older perhaps than even the oldest systems of Hindu philosophy. Though according to present opinions, it never attained the power and extension of Buddhism, nor spread beyond the boundaries of India, still it *acted once a prominent part* in Indian religious life: counting, at a time, kings and nobles amongst its followers, and enforcing the influence of its humanitarian principles on other religious and philosophical systems. During the last centuries, however, *it has lost a great deal of its power*, and at present, the number of its actual followers, decreasing from census to census, has come to a minimum standard of eleven lakhs (1,100,000) at last.

It would be unjustified, however, to infer from this fact that the Jaina religion itself is declining in proportion to this development, and ceasing to exercise its influence on the spiritual life of India. As a matter of fact, *Jainism is not confined to those people who are Jainas officially, i.e.*, Jainas by birth and tradition, but Jainism is indeed far wider spread over the [illegible] census reports tell, and its tenets are clung [illegible]ople than the outsider could possibly guess· [illegible]nstantly been, and is still being, carried [illegible] by highly learned, refined and enthusiastic

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Jaina ascetics, who have always known how to attract not only the broader masses, but especially educated people all over the country, and to arouse, even amongst the heterodox of them, liking and esteem, if not enthusiasm, for the religion they profess themselves. Thus there are many persons, and I know a number of them personally, who, though never thinking in the least of giving up the Hindu, Parsee, or Musalman creed they profess by birth, tradition and ritual, could still be called convinced Jainas, regarding their view on life and their ethical ideals. Nay, there are even numbers of heterodox people who though sticking to their old creeds, still regularly visit Jaina temples, worship Jaina idols, and even perform various ascetical and other Jaina observances as ardently as only good Jainas could do. I may be allowed to quote, as an illustration of the latter fact, the example of H. H. the present Maharana of Udaipur and his heir apparent, who, though orthodox Hindus, are known to worship the Jina idol in the famous Temple of Kesaria Nath (near Udaipur) in all publicity. And there are quite a considerable number of princes who could justly be styled protectors and devotees of Jain ascetics, in whose sermons they take delight, and on whose instigation they have even issued decrees in order to promote the protection of animal life, etc, in the sense of Jainism.

Now one should think that there cannot be such a large step from admiring Jainism and living up to its ethical standard, or in a word, from being a Jaina by conviction,—to being a Jaina by birth and tradition. Nor is indeed the gap between the two states such a wide one in the light of the situation as it represents itself in the peaceful *South of India*, amongst those calm-hearted intelligent *Dravidian Jainas*, who have preserved, in a state of rare purity, an old form of Digambar Jainism, one of the two chief confessions into which Jainism is divided. All their knowledge and all their observances are based on oral tradition, handed down from father to son, and from mother to daughter, without clerical interference. To them, Jainism is indeed nothing but a moral

standard, and the key to the ideal view on life. It is therefore a powerful bondage connecting all the Digambar Jainas of the South (and there are no other Jainas in the South, except late immigrants) indissolubly with one another, as though they were members of one and the same lodge of freemasonry. Whether their mother-tongue be Tamil, or Kanarese, or Malayalam, or Telugu; and whether their respective caste be a high one or a low one: all the autochthonous Jainas of those parts are one great community, in which subsectarian and sectarian differences are unknown, and in which there exists an unexceptional mutual messmateship and complete freedom of intermarriage. To those pure-hearted and pious people, every Jaina is indeed a brother and friend, no matter if he be a born Jaina or not.

In north and central India, however, where both the great confessions, Digambars as well as Svetambars, are represented with their various sub-sects, and where there exists a regular system of Jaina schools and other educational institutions as well as a vivid Jaina propaganda, exercised both by laymen and by ascetics, the situation is quite a different one. Here, the title "Jaina" implies not only the obligation of undergoing the most rigid ascetical and other practices and minute observances, but it also involves that the individual bearing the title is being entangled, from his very birth, in a net of *caste and sub-caste regulations*, which are exercising their influence on the individual's whole household and personal affairs, during his whole lifetime.

The reader must be wondering what religion can possibly have to do with caste regulations, all the more since the Jaina religion itself is known to plead for universal love and tolerance, and to recommend a close and indiscriminate alliance especially of all "Svamibhais," *i.e.*, "Brothers in the Lord," to whatever caste or profession they may belong, just as the one existing amongst the Southern Digambar Jainas. Still, the miracle-working hand of history has succeeded in bringing about that incredible and apparently inextricable

combination of the two heterogeneous elements, caste and religion, in the case of the Northern Jainas.

The present representatives of Northern Jainism belong practically all to one or another of the *Baniya castes*, which form the bulk of the Vaishya or commercial group of Indo-Aryan society. Like the castes of the Brahman or priestly, and those of the Kshatriya or warriors' groups of Indian society, those Baniya castes too are very ancient institutions, of some of which we hear at as early a date as the sixth century A. D., and even earlier. All of them, the Brahman, Kshatriya, and Baniya castes of Northern and Central India go back, in the last instance, to *local communities*, bound to certain places of Marwar and Gujarat, the influence of the names of which is, in many cases, still visible in the names of the castes themselves. Thus, the present Modh Brahmans and Modh Baniyas go back to the town Modhera, the Nagar Brahmans and Nagar Baniyas to the place Vadnagar, the Osval Baniyas to the place Osia near Jodhpur, the Shreemals to a place named Bhinmal (likewise near Jodhpur), etc, etc. Most of those *Brahmans* of old who had originally been Jainas gave up their religion under the influence of Sankaracarya and his school. Thus, the Brahman castes have no practical importance in the later history of Jainism. The *Kshatriya Jains*, however, gradually gave up their old profession in favour of the more peaceful, and, in the sense of Jainism, less harmful pursuits of trade, and were soon completely absorbed by the old Baniya castes. We know for certain that, *e.g*, the present Osval, Shrimal, and Porval castes partly consist of descendants of the Chohan, Rathod, Chavada, Solanki, and other famous Rajput clans, the names of which still appear in some of the *gotra*, *i.e*, family names of modern Baniya Jainas.

Thus, it is the *Baniya castes alone that have been representing Jainism in India for many centuries.* Not only this much, but the greater part of them were even *pure Jain castes originally*, as is known 'for certain with reference to' the Osval, Shrimal, Porval, Vayad, Disaval, Nagar, Modh, and other Baniyas. Of the rest of the "84 Baniya castes" of which tradition

knows, this much is certain that all of them contained a greater or smaller number of followers of Jainism, many of whom have handed down their names on inscriptions of Jina statues and temples erected on their behalf. It was only since the 16th and 17th centuries that, owing to the decline of the Jain clergy and to the rise and zeal of the Vishnuitic Vallabhacarya sect that many members of the old Jain Baniya castes gave up their inherited religion and "*bound the Kanthi* (*i.e.*, the necklace of Tulsi beads, symbolical of Vaishnavism)," or, in other words, became Vaishnavas in great numbers. Late Jain Acarya Buddhisagara says in the introduction to his "Jain Dhaturpratima Lakh Sangraha," I, p. 18, that he heard a Vaishnava Pandit boast in a public assembly in Surat that the Vallabhacarya sect had converted three hundred thousands of Jainas to Vaishnavism, and the author adds that this may very well be true.

Now the old Jain castes, whose members had to live, from the very beginning, in the middle of a heterodox and, in their eyes, ritually impure and barbarous majority, very early developed, independently of one another, a number of *strict regulations concerning messmateship and intermarriage*. And when the main castes again split asunder, and various *sub-castes sprang into life*, such as the Shri-shrimal, Visa-shrimal, Dasa-shrimal and Laduva-shrimal, or the Visa-osval, Dasa-osval, Panca-osval, and Adhia-osval, etc., castes, those restrictions and regulations multiplied in the same measure. These sub-castes, in their turn, became divided into *as many different branches as there were places, chiefly in Gujarat, Kathiawad and Marwar, where colonies of Baniyas had settled* later on, up to a certain date.

And these sub-sub castes again kept each strictly to their own regulations of messmateship and intermarriage. In many cases, moreover, the caste did not form a uniform religious community, but was *divided into different sects and sub-sects*. Thus, a Jain Baniya caste may not only be divided into the two main confessions of Svetambars and Digambars, but there may be again idol-worshipping Svetambars; non-idol-

atrous Sthanakvasi Svetambars, and followers of the still more rigorously Calvinistic Terapanthi Svetambar sect, and there are, on the other hand, again Vispanthi Digambars and Terapanthi Digambars, each group refusing (with exceptions) to keep up messmateship and intermarriage with the rest.

Thus it came to pass that *the groups within which messmateship and intermarriage were allowed, became smaller and smaller*, and that even in such an enormous caste as, *e.g.*, the Shrimalis are, it has become a difficult problem for the head of a family to find out brides for all the marriageable young men. For in many places of Gujarat and Kathiawar, it would even now-a-days be considered quite an unheard of case and liable to out-casting, if, *e.g.*, a Visa-shrimal Svetambar Idolator would give his daughter in marriage to a Visa-Shrimal Svetambar Sthanakvasi even of the very same place; and if a Dasa-osval Svetambar Idolator of Veraval would marry his daughter to a Dasa-osval Svetambar Idolator of Vala, it would be considered just as heavy a crime.

Owing to the strictness of the prohibition of widow-re-marriages on one, and the frequency of even old widowers' remarriages on the other side, owing to the great mortality of Indian women as a consequence of improper hygienic conditions in child-bed and of too early marriages, owing to the prohibition of marriages within certain distantly related clans, and many other reasons, there has always been a scarcity of marriageable women in India, which again resulted in such objectionable customs as the selling of brides for high prices. It was in order to prevent marriageable girls to be given away outside the respective communities, and in order to secure brides for poor and uneducated fellow-citizens for whom it has always been difficult to secure brides, that those circles of caste restrictions were drawn narrower and narrower. It is typical that these restrictions refer only to the giving away of brides, whereas there is complete liberty as to bringing brides home from outside,—provided they belong to the same chief caste.

Many of the ancient Jaina castes had moreover been

decimated by those conversions to Vaishnavism alluded to above. Messmateship and intermarriages between the now heterodox parts of one and the same caste were in most cases soon stopped, owing to the pressure exercised by the renegades, who tried to force the rest of the caste by this kind of boycott to become Vaishnavas likewise. Wherever there was a Vaishnava majority and a Jaina minority, the latter had to give way, *i.e.*, they had to give up their faith in order to get wives for their sons or for themselves, no matter how firm their innermost convictions as to their old creed might be. Old men in grey hair have indeed been seen weeping at the feet of Jain monks, confessing with utter grief how it came that decades ago they had been *forced to give up the still beloved faith of their fathers for practical reasons*, and how much grieved they were at seeing their children growing up in the atmosphere of the new faith.

Thus it could happen that, within the last hundred years, many castes which had been pure Jaina castes before, have lost the claim to this title, the small rest of Jainas amongst their members dwindling quickly away, as it is the case with the *Modh*, *Maniyar* and *Bhavsar Baniyas*. Only a few years hence the last Jainas of the *Vadnagar Nagar Baniyas* have adopted Vaishnavism definitely, because the isolated, small, but enthusiastic flock could not, in their social needs, prevail upon the Visa-shrimali Jainas to receive them into their midst, and to allow them to join their messmateship and marriage-circle. The narrow-mindedness of their "Brothers-in-the-Lord" drove them straight into the arms of Vaishnavism. Thus the report of Jaina Acarya Buddhisagara (I, I. p. 11 f.).

In the same way, the *Lingayat* of the Deccan and the *Saraka* of Bengal, both of them pure Jaina castes at a time, do not count even a single Jaina amongst their members at present.

Thus, the unreasonable caste and sectarian organization of the Jainas of North and Central India is indeed responsible

for the greater part of the numerous cases of apostasy amongst the Jainas which happened in the last decades.

There are *other reasons too*, such as the want of proper schools, where people could be taught to understand the inner reason and sense of those long prayers, hymns, etc., they mechanically recite, and of the various rites they daily perform without knowing why and where they could learn to connect the rigorous ascetical and other practices they have to undergo, with their beautiful philosophical justifications. The wealthy Jain Seth, enthusiastic over his beloved religion, does spend Lakhs of rupees for religious purposes, such as pilgrimages, processions, Pooja-ceremonies, etc. The famous pilgrimage of about four thousand Jain laymen and four hundred ascetics, who went from Patan to Girnar some years ago, had been undertaken and patronized by a well-known merchant prince of Gujarat: it had cost no less than about twelve Lakhs (1,200,000) of rupees. Many of them do spend money in this way out of the purest motifs; still they have not yet learned to spend it for education, the very basis of all religion and culture, being over-anxious to see their sons and grand-sons earning money and becoming settled in life as early as possible.

That many noble Jaina families gave up their faith in consideration of the heterodox belief of a royal master to whom they were attached by service and tradition, and from whose more intimate company their caste restrictions cut them off, is also a well-known fact, illustrated by the example of the ancient minister families of the states Udaipur, Jodhpur, etc., whose ancestors, convinced and faithful Jainas, once acted a great part in the history of their countries.

Many of those discontented and disheartened Jainas who did not find the courage boldly to face those caste regulations, and who, on the other hand, did not desire to join the Vaishnava faith, ran into the open arms of the *Arya Samaj*, that institution of reasonably reformed and liberal-minded Hinduism which pays so much attention to education and which plays such an important part in the India of to-day.

ıny of those poor renegades may well have remained good inas in their heart of hearts, or even Jainas by conduct and servances: still what can the census report possibly know them when stating the number of actual official Jainas? ıd what does the Jaina community care for it who are wildered at seeing the number of their followers dwindling ·vay from year to year?

They have much pondered over the problem and have en trying many remedies, but in vain, for nobody has as yet red even to look with an unfriendly eye on the sacred stitution of the castes and their strange laws, which seem unfit as possible for the century of general awakening and a reasonable economy of powers.

Well, what have they been devising after all? There are *vo distinct parties* with distinct views and suggestions. One of ıem is the *conservative party*, who, ignoring the actual reasons f the evil, are inclined to derive every damage from the ındency towards abandoning old views and old customs, and ·om the increasing influences of Western education with its ›volutionary conceptions and theories. They recommend, as ıe only remedy, to cling in all rigidity not only to the general ustoms and views of old, but even to such ancient regulations s their ancestors once had to introduce in order to redress he needs of their own time, however out of place they may be in the present age. Thus they forbid every closer connection and collaboration with heterodox people, forbid travelling to Europe, forbid the sacred writings to be studied by laymen and disapprove of any education based on Western lines. Narrow-mindedness and an unreasonable conservatism can be said to be the chief characteristics of this party. Its spirit, though in a moderate form, can be said to dominate as yet with the majority. Still, this party has begun to lose ground, and it will soon enough cease to be taken in full earnest.

The other party denotes itself as the *reform party*. Having recognized with a clear eye the true causes of the rapid decline of Jainism, but still not daring to do anything openly

and directly against the caste system, they have adopted indirect way of fighting it; namely they eagerly propaga education on broad and modern lines, encourage and deep the knowledge of the Sacred Writings, popularize Jain li rature not only in India, but even in the West, show how separate the true essence of the Jaina Religion from the pı fusion of traditional observances and conventions, by whi its true nature is being concealed, improve the social positi of women, propagate tolerance and sympathy everywhe and last but not least try to create unity within the camp Jaina sectarianism itself. The measures taken are no dou useful ones, for with the progress of education, the convicti of the necessity of openly doing away with those caste reg lations must arise in a daily increasing number of individua And on the other hand a closer union and collaboratic amongst the different sects must needs create a more viv feeling of responsibility, and strengthen the fighting lines.

At present, it is true, this aim is still far from beir reached, the two chief confessions, the Svetambars and tl Digambars being still engaged in furious *mutual quarrels* abo the possession of certain places of pilgrimage, such as Ant riksha (near Akola), Pavapuri, Rajagrihi, and Sametsikh (all three near Patna), Kesariaji (near Udaipur), Mak (near Ujain), and others, and millions have been spent and ar being spent in those fruitless strifes. And on the other hand the Idolatrous sect of the Svetambars, and the two Non-idolatrous Svetambar sects, *viz.*, the Sthanakvasis and Terapanthis, are still violently fighting each other about insignificant dogmatic discrepancies, whereas the Digambar party too has its own internal troubles. Within the aforesaid sects, there are again sub-sects, parties and schools of opinions, which cannot keep peace with one another, but often enough cross each others schemes, the one spoiling what positive work the other may have achieved. So there can be no doubt that by stopping all these fruitless strifes many powers would become free to engage in the necessary work of caste reform and general uplift.

That reformatory work of this kind can hope to succeed n in present India, is shown by *the example of the Jainas of Punjab*, who are heard to have formed, some years ago, single great circle of common messmateship and inter-rriage, and who are now collectively known as *Bhavada*, ich name is likely to abolish the few caste distinctions ich still survive. Examples of great circles in which at st the sub-caste is ignored in the case of marriages, are *Marwari and Baboo Jainas* of Eastern Rajputana, the ited Provinces, and Bengal, all of whom form a unity, and Jainas of the Deccan on the other side, who are at least tly united. Both are cases, it is true, in which small mbers of Jainas are spread over vast areas. Still they ow what is possible where there is good will and lerance.

There are also instances of such Jain communities in ijarat in which certain messmateship and intermarriage cles comprise even members of different chief castes, as is e case with the intermarriages between member of the sa-porval, Dasa-shrimal, and Dasa-osval castes of *Patan.* is is, however, not due to progress nor reform, but it is e outcome of a time-honoured local usage.

On the other hand, there are some such circles in Guja-t and Kathiawad, as comprise heterodox members of one nd the same caste, as the result of which *intermarriages bet-ween Jainas and Vaishnavas* occur. Still instances are rela-ively rare.

Leaving aside those few exceptions, as well as the ideal unity existing in the great brotherhood of the Southern Digambar Jainas, *the social atmosphere of present Jainism is a very unwholesome one, with its regrettable tendency of sacrificing religious ideals to material advantages, and the incomprehensible want of courage on the part of the less prejudiced amongst its followers.* For the future of Jainism, it seems to admit of prospects little short of distressing.

One asks oneself with utter concern whether the time will ever come, when, as they all hope and wish, the powerful

old Religion of the Tirthankaras, freed from the suffocat influence of those unreasonable caste regulations, and hampered by the undergrowth of prejudice and blind faith. which the former are so firmly rooted, will once more retu to a fresh and healthy life.

Sri Vijaya Dharma Suri.

(*Presidential Address delivered at the Eighth Anniversa Celebration of Sri Vijaya Dharma Suri, at Bangalore on the* 7 *September* 1930, *by Mr. S. Srikantaiya, B.A.,B.L.,M.R.A.S.*)

LADIES AND GENTLEMEN,

I am deeply grateful to the organisers and particularly t Ithihasa Tattva Mahodadhi Jainacharya Vijaya Indı Suri Swamiji for giving me an opportunity to participate the celebration of this morning. I am not unmindful of th immensity of the task I have undertaken and the vast ocea of ignorance upon which my frail bark is set, buffeted by i mighty waves, but the distinguished speakers included in th programme will compensate you for my shortcomings.

The diversity of philosophic views is due to the natur impossibility for human speech to express adequately trutl concerning the Absolute; to people ignorant of synonym often mistaking different things; to considerable difference in the intellectual attainments of men and to the fact that while the All-supreme has an infinite number of different aspects, only one of these is generally grasped and taught by a philosopher. The sumum bonum of men is the absolute discontinuance of sorrows and the eternal happiness implied in it. One's own attainment of one's real nature should be aimed at. Neither wealth nor love but only religion is an unfailing instrument, nor again is liberation ever a means for accomplishing anything but only a thing to be accomplished. In essence, all religions are one and the same fundamentally and based upon the eternal principles of dharma and toleration and ahimsa.

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Jainology is a flourishing study in the Western countries the critical and historical method applied in its investi- .ons in India in recent times has been much appreciated. opean knowledge, scientific ideas and Christian thought e deeply affected Indian religious life and all but over- dowed indigenous beliefs. The powerful grip of tradition r Hindu minds was rudely shaken in the early decades of last century and it required a person conforming to the fect ideal of Acharya and Saint, responsive to personal ercourse, possessed of a spirit of critical reasoning and h a leavening of European notions to react against the erficial materialism which was holding sway in the land. earching analysis of the rationale underlying Indian phi- ophical systems was required. Sri Vijaya Dharma Suri upied a unique and exceptional position by virtue of his ainments in his community while his work met respectful ognition outside

This great Jaina ascetic, originally known as Mulchand, s born in Kathiawar in 1868, in a Vysya family of humble gin and was one of three sons and four daughters. His ly education being neglected, he was working in his ier's shop. He grew up as a Vagabond, addicted to gamb- g, while his pious and godfearing father was known as a ami. One day he returned home after heavy loss and urred parental wrath. Then, a longing for truth and turn- over a new leaf in life came to him. He left home and nt to Bhavanagar, reflecting on the instability of wealth l earthly pleasures and weary and mad after Vairagya. came into contact with Swami Vriddhichandra whose piring sermon on birth and death greatly influenced him. was told that desire was the root of birth, the cause of rma an obstacle to Moksha and the enemy of soul. Its quest was essential to be rid of the waves of Samsara. eath was not to be afraid of and if it was realised that na did not leave the frightened man but never caught hold he unborn, then endeavour had to be made never to be n again. This soul-stirring and impressive exposition

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opened a new era of life for the young man and after obta ing, on great persuasion, his father's consent, he was initia' on 12—5—1887 under the monastic name of Dharma Vija He collected alms and fetched water, studied Sanskrit a Prakrit literature preached sermons and engaged in dial(tics, by gradual degrees, that in six years he had developec personality which marked him out a favourite desciple and successor to his master when the latter attained Samadhi 1893. The revival of the Jaina religion and propagation its tenets was under safe guidance and control in his han(He established schools for the study of Jaina literature, we to Benares where he encountered great Hindu Pandits whom Jainas were heretics and nastikas and convinced the of the identity of fundamental principles underlying the tw religions. He thereafter expounded the tenets of Jainism the Maharaja of Benares. At Allahabad, by his eloque preaching he awakened the interest of the Hindus in his re gion. He visited Maghada, the ancient Jaina home, Calcut and Nadia and returned to Benares in 1908 when under t presidency of His Highness the Maharaja of Benares assemblage of learned Hindu Pandits bestowed upon him t distinction of Sastra Visharada Jainacharya He also con tructed Pasusalas, free dispensaries, boarding schools a institutions for the study of Jaina literature. In 1914, Jaina Literary Conference was held, largely through his pe sonal efforts, and was attended by the foremost Europe scholar of Jainism, Prof. Jacobi.

He was the author of numerous works and his effor were directed towards a purer and more enlightened conce tion of religion. He was deeply interested in archaeologic and historical studies. His library at Agra has its own habit with a collection of over 20,000 volumes. His collection numismatic and epigraphical material will provide a nucle for a museum of antiquities. Greater than all these, ho ever, is his legacy to the world of twenty-two disciples, whom we have, in our midst, one who is his successor on t pontifical office and who is bearing the burden of his w

oviding us the pleasure of this morning's festivities by ng his chaturmasya in Bangalore.

ijaya Dharma passed away, after a brief illness, on the ptember 1922. His last week was passed in profound ility and he was not troubled by any bodily ailments. alised that his time was nearing and assumed the lhi posture, in which, after thirty-six hours of quiet ion, he attained liberation.

s work was recognised by Brahmin Pandits. Honorary rship of German and Italian and other societies was him. Foremost leaders of religious thought, all over orld, were in correspondence with him and several yed thither to see him. His literary activities were and beyond all praise. He published hidden gems of iterature and learning. Consistently with his faith in n religion, he was able to discourse freely with wes- holars. The serenity of his assurance was a real basis receptivity. He was the visible embodiment of the ne of Ahimsa, the chief tenet of his religion. Return l for evil, but do no evil at all. The noble and ennob- ctrine of Ahimsa is the bed rock on which all other of liberality, tolerance, compassion and equality take tand. Satyagraha or non-violence is another way of bing the same thing. Not to speak of the political ations or connotations of this doctrine, we must on this on pay our meed of appreciation and of homage to that n apostle of Ahimsa, the sage of Sabarmati.

ainism is perhaps the oldest Indian doctrine which nes a severe ethic with a rationalist philosophy. Its ine of universality may appeal to a part of the educated dissatisfied with mythological and emotional faiths tached to national ideals. By his open mindedness and arning, Vijaya Dharma Suri became a mediator between thought and the West. His biography has been written different languages of India and of Europe Distin- ed servants have contributed appreciations of his life ork. An eternal home for this homeless hermit has

been erected on the spot whence he departed from this through the princely generosity of the Maharaja Sc At that place, a marble statue commemorates his ser mankind and perhaps, through spiritual force, as a substitute for that void which his loss has created, wc forms free from the fetters of Prakriti-Bandha.

His most solid achievement lay in throwing ope gates of Jainism to all students of Indian religion. the real type of a muni, kind and affectionate, a d and clear thinker. I do not like to emulate the gal talent which has written about him nor anticipa speakers of to-day. Vijaya Suri was the jewel and cr Jainism in his day and known for his freedom from pre In the cells of the Upasrayas, people have sat by the this scholar, orator, monk and friend, listening to his nations of philological or philosophical difficulties; open halls of the dharmasalas, they have listened to h mons delivered in Hindi or Gujarati before a motionl ecstatic audience, and have admired his simple, yet and forcible eloquence; in the temples, they have beer by him right before the marble idols and have read wi the Sanskrit inscriptions engraved on their basements have gone with him to Kalighat in Calcutta and share him the disgust and horror of animal sacrifices, and pi human sympathy for the dumb creation.

Ladies and gentlemen, this external world is an il It is empty nothingness and when final release is at its apparent existence disappears in the great transcen void, conscious of mere existence in bliss. We must fore guide the steed of no-desire by reins of thought tc her where she wills in order that on breaths from nea Snn of Fire may fall cool drops her Moon of self-di Life is but a momentary breath compared with eternity in reality, an unsaved soul, in whatever form it may be has no time to live, but from the point of view of eter lives but for an instant, and dies and dies and is bor reborn, again and again. Heaven for a time is won by

paradise by acts of charity. Merit exhausted brings rebirth. He alone is saved that learns control following the Teacher upon earth. Harvest of virtue and fruit of vice result from the sowing of the seeds and each obtains by his course of deeds one or the other.

The symbol of the Atman is like the gem which is close to the lotus of the heart which is the city of illusions and by bathing him with the waters of the pure mind belonging to the river of faith and worshipping him with flowers of meditation, can one obtain release and enjoy universal bliss. The body is the temple of which the soul is the immortal deity. On forsaking ignorance, one has to meditate on oneself to attain salvation. Thus, the life seeking release has to be lived very hard indeed and undergo the experiences of a cotton pod at every stage, to be clothed with the green garments of paradise.

" Keep then clear the garden of thy heart,
So the lillies may in blossom be,
And thou give good answer for thy part,
When the bailiff, Death, doth question thee."

The influence of Jainism, a non-vedic system, on Indian civilisation is proportional to the humane and peaceful spirit pervading it. Indian outlook on religious matters has broadened and modifications in sacrifices and rituals have been effected. Mysore was largely a Jaina country before the advent of Ramanuja into the capital of the Hoysala Vishnuvardhana. Bhadrabahu Srutakevali led the first migration of the Jainas into South India and halted at Sravanabelagola where in a cave dedicated to him his foot prints are alleged to exist. Chandragupta, the great Mouryan Emperor, gave up the emblems of Royalty, wandered as an ascetic and finally came to his Guru at Vindhyagiri. The finest symbol of the Jainas is to be found in our State which may be said to recognise and commemorate the spiritual empire of Gomatanatha for all time. Jaina contribution to Kannada literature has been vast and some of the noblest pieces have been composed

by Jaina authors. The All-India Conference of the Jainas was held in 1925 under the protecting wings of Sri Gomatesvara. In Bangalore, a fine marble temple of the Swetambaras has been constructed. It is therefore quite appropriate that the choise for celebrating the eighth anniversary of Vijaya Dharma Suri should have fallen on Bangalore.

Jainism inculcates that to be free from matter which is eternally tied to the soul, suffering is necessary. Austerities and penances are the result. A satisfying and comforting feature of the Jaina doctrines is said to be that they protect the soul from evil, fulfil the requirements of the heart, bear the scrutiny of the intellect, give freedom to the individual and prescribe no commands to obey. These sanctifying aspects of an enlightened civilisation which betoken the dawn of reason in the intellect are great indeed. It cannot be denied that for the national regeneration of our country, a good religious background is essential. Ideas of toleration are the common heritage of India's religious faiths. Meditation on the lines of the Great Teachers of the past serves as an object of enlightenment, as an inspiring example to posterity, inculcating the true spirit of life upon earth, the eternal religion of mankind, Dharma.

Ladies and gentlemen, in celebrating the anniversary of Sri Vijaya Dharma Suri, we are commemorating the glory of one who was free from the defects of narrow orthodoxy and who was known throughout the world for his broadmindedness and intellectual candour.

Mr. St. Nihal Singh's Speech.

THE following is a summary of the speech of Mr. St. Nihal Singh, made on the 3rd October at the M. L. Jain Boarding House, Mysore, at the 9th annual session of the Mysore Jaina Association held under the presidentship of Mr. G. S. Gangappa of Bellur.

"In Europe and America, where half my life has been spent, a hill-top is often devoted to the service of the senses, for the construction of a home or a summer villa, or perchance a Casino or gambling den, a dance pavilion, or some other sort of amusement resort. In our beloved Bharatavarsha hill-tops are invested with religious significance. What wonder that from time immemorial mounds, hills and mountains in various parts of our motherland have been pressed into the service of man, not merely for the purpose of soothing his tired nerves, but for his moral and spiritual upliftment. Marked out as sanctuaries by nature herself, their sights and crests have been studded with shrines Here is a manifestation of Eastern culture at its highest curve. I hope we shall never be westernised to the point of losing its characteristic.

"Last Sunday my wife and I had the privilege of paying a second visit to Shravanbelgola. Some eight years ago we had had the first glimpse of the two hills, one separated from the other by a short distance, one looking upon the other both famous in Jaina tradition and history. As we went past the silver surface of the tank shimmering at the base and slowly ascended the higher of the two hills oversteps cut into the living rock by persons desirous of acquiring merit by lightening other people's toil, my mind flew back over the abyss of the past. Whenever we rested in the course of our upward climb, the temple crowning the smaller hill seemed to be opening up vistas stretching back through bygone ages. As I sat upon the platform that stretches across the top of the flight of broad granite steps leading to the final stage of

the ascent, a vision of Chandragupta with whose name the shrine on the lower hill is indissolubly associated rose before me. I seemed to see him forsaking the pomp and pageantry surrounding the Emperor, Chakravartin of Bharatavarsha. Succeeding generations have cherished the memory of that renunciation of pleasure and privilege for poverty and principle and in cherishing that tradition the succeeding generations have been enabled and uplifted.

This great renunciation is believed to have taken place towards the end of the third century before the birth of Jesus Christ. The tradition has been, as we know, a matter of dispute between our own scholars. At the lowest estimate, the tradition may be taken to imply that some years before the conclusion of the third century B.C, the Jaina culture had penetrated to the south of India. From the snow-capped mountain recesses that our forefathers with their gift for giving appropriate place-names, called Himachal and the plains that lie at their feet, this culture had been carried by men who were devoted to it to a point as far south as the one known as Shravana Belgola from which it no doubt filtered further southward, eastward, and westward. As a landmark in the Indian cultural development, this is an important point. Such landmarks are valuable. Speaking as one hungering for knowlegde, I fear the work of piecing together the history of the rise and spread of Jainism remains largely undone. Even here in Mysore there are wide gaps in the development of the Jaina culture. It would, indeed, conduce to the understanding of Indian cultural development if work, of a similar description could be carried on at each of the principal Jaina centres. Jaina colonies have existed, from early times, round about Champapuri and Sammeda Sikharji in Bengal. Were I a Jain, and if I had had no opportunity to travel except to the principal spots sacred to Jainism, even then what a comprehensive idea of my Motherland I should have had! I should have had a glimpse of Bengal, which has done so much during recent decades to quicken life throughout India. None

among our people had strayed so far away from the credit of our own culture as had the Bengali intelligentsia of the last generation. None, have swung back, into the main course with greater vigour. What walk of life is there in which the gifted sons and daughters of that province are not making valuable contributions? I would also have had a glimpse of the sister province—Behar and Orissa. What Indian can go over the soil that is included in Behar without feeling his blood flowing faster. Before Rome had risen from obscurity, men of our land had carved Empire that, in magnitude and variety of resource, exceeded the Roman accomplishment at its highest peak. I would also have had seen something of the trusty, valorous, chivalrous sons of Rajaputana and their kin in Kathiawar. What an education such travel would have been? What a stimulus to patriotism and pride in the achievement of my people this pilgrimage would have given me! I have spoken of education. At these places of pilgrimage there is education to be had for the soul, mind and body education for man in all his aspects.

The Shravana Belgola Image.

Merely to study the colossal image at Shravana Belgola, is, for instance, a ful-orbed education in itself. The ideal that the sculptor sought to realise is noble. A mortal, heir to all the frailties of the flesh—Bahubali by name overpowered his elder half-brother-Bharata, for whom our Motherland is called Bharatavarsha. Having satisfied his lust for land—his craving for conquest—he gave away all that he possessed. He stood so long upon the big toe of his right foot that ant-hills with serpents thrusting their heads out of some of them formed round his feet and creepers twined their tendrils over his thighs and round his arms. So deep seated was his malice for his brother—Kashya, you would call it—that even so rigorous a penance failed to secure to him the serenity he sought. Bharata, the eldest born of the sage who ultimately became your first Tirthankar and is revered by you as Adinatha felt drawn by irresistible love, put aside his pride, des-

cended from his throne, went out of his palace to the jungle where Bahubali was performing his tapas, and prostrated himself before the younger brother. By so abasing himself he quenched the one passion that stood in the way of Bahubali's salvation. The young and the old may well derive inspiration from the story behind the statue.

Nor must we lose sight of the value of the image from the artistic point of view. If the intention of its fashioner has been to produce a colossus that would serve, on the heroic scale, as a model of human anatomy, we might find fault with it in some respects. We might say that the head is disproportionate, the trunk-somewhat dwarfed and the legs a little too long—that the index fingers of the two hands are not exactly the same size and either is much too short when compared with the rest of the respective hand We know, however, that such a criticism would be unfair to the sculptor. He was seeking to convey the idea to carve an ideal and not merely to sculpure a human body. Judged by the success he achieved in realising that ambition his accomplishment is great. He managed to give to the face an expression that haunts me. It is calm-serene. Calmness-serenity easily degenerates, however, into vacuity-death.

Any one who has attempted to secure am impression of life on paper or photographic emulsion knows how difficult it is to produce the effect of vitality. In this case the sculptor has managed to impart to the hard, impliable, dead surface of the stone, a feeling of life—a sense of bliss, the expression beautiful as well as serene. It reflects the attainment of ananda (bliss)—the ananda of moksha (salvation). The economy of line with which this result has been achieved is as marvellous as the result itself. The expression appears to have been created with a few bold strokes of the chisel and mallet. The same economy of line distinguishes the whole figure. The ornamentation, too, shows great restraint. The work must have been executed when the art tradition was pure before the ornateness that is indicative of the descending art curve had set in.

Any one who aspires to use his hand for the creation of beautiful objects, whatever the medium of his selection may be, will do well to study the technique of this master-sculptor.

Jain Art

This is not the only place where the Jains have created an art treasure worthy of pilgrimage from the greatest distance. When the story of the development of the Indian art is adequately written, many a page will, in fact, have to be devoted to the appreciation of the contribution that the Jainas have made to such development. Even from the poini of view of lifting art above prudery, the Jains have made a distinct and valuable contribution. The propriety of the portrayal of the human figure in the nude has been a matter of controversy the world over in ancient as well as modern times. The Jaina contribution to the development of Indian thought will require many themes. No religion evolved in our motherland or elsewhere has laid so great an emphasis upon the sanctity of life. The Jainas have, moreover, set us a great example by practising the precepts laid down for them. No section of our people who have inherited the doctrines of ahimsa has been so true to that doctrine as the Jainas.

Jain Philosophy

Two aspects of the Jaina Philosophy appeal to me ineffably viz., the insistence upon the acquisition of self-control and the futility of depending upon others for salvation.

We in India—Jainas and non-Jainas—have arrived at a crisis in our history. What part are you, whose forefathers contributed so much to the evolution of our culture and organisation of material resources going to play? It must be worthy of the great past that is yours, and through you, ours. The future of India depends, in no small measure, upon the attitude of the growing generation of men in India towards women. No nation can, in any case, be exalted in which the mothers of the nation are held to be inferior beings—denied equality of opportunity for education and we—Jainas and non-Jainas alike—must set ourselves right."

SYADVADA

BY

A. N. Upadhye, B.A.

"*Know thyself*" has been the quintessential doctrine of most of the speculative religions of the world, both in the east and the west, both in the land of the five rivers and along the fertile banks of the Ganges Knowledge, be it of the seven realities of the Jainas, of the twenty-five principles of the Sankhyas, of the Highest Brahman of Vedantins or of the sixteen categories of Gautama, has been always considered the prominent means of Final Liberation. Thirst for knowledge is a legitimate aspect of every speculative religion. Knowledge is a transitive process and so it stands in need of some external objectivity that goes to originate the chain of so many unitary thoughts following each other in such a quick succession that ordinary observation fails to take notice of their individualistic nature. Though every idea is unitary it is not without some relation with other cognate ideas. The idea of smoke is related with the idea of fire or say wet fuel—if there is no relation the syllogistic conclusion would be meaningless. Similarly there is a physical association between fire and smoke. Every object too is related with every other object—the relation may be sometimes positive and sometimes negative. Knowledge about a thing is bound to be incomplete if it is not known in relation with other objects. When one pursues the religious injunction and wants to know his self, can we imagine this self-realization where the objective world is completely ignored? Certainly not. One must remember that the self cannot be realized except in relation with the Cosmic World, of which at the most it can be said to be a prominent member with some special characteristics. The soul is a sentient substance stuck in the company of matter from times immemorial and hence, the knowledge of the Self cannot be separated from the knowledge of

the world. The self seeker turns towards the world, raises up his criterion of true knowledge and then begins to know the objects one after another—simultaneous knowing of all substances, at a stretch, is not possible in the case of ordinary human beings whose karmic depression in the self is not lightened. One is not satisfied by mere 'knowing': very often he stands in need of vocally stating what he knows.

Before touching the topic as to the genesis of *Syadvada* it is essential to understand the Jaina ontological conceptions. With the Jainas the physical realm is as much a reality as the spiritual one. The world that we see around has both individual and relative existence according as we look at it. The objective world exists besides and beyond knowledge. The objective reality is not a figuration of the magic wand of any super-natural Juggler; nor is it a mere non-entity existing within in the form in which the cognitive faculty becomes aware.

Every substance can be looked at from two points of view—the substantial and the modificatory. It is according to these view-points that an object is said to be both eternal and non-eternal, general and particular &c. The substance gold is eternal though passing through modifications which are non-eternal. A golden pot is crushed and melted, then a beautiful crown is made out of it—the pot and the crown are modifications subject to destruction while the gold-substance is there as permanent. It is the common-sense view that always precedes philosophical extremism founded on and guarded by subtle logic. It does not sound logical when it is said that the ontological solution of Jainism is a reconciliation of the two extremes of Vedantism and Buddhism on grounds of common-sense experience—as Professor Dasagupta holds. The learned author's observation is labouring under the misconception that the Jaina view is post-Buddhistic, while I am sure, no serious student of the history of Indian philosophy will accept at present. Even to uphold the Vedantic extremism Shankaracharya, had to put forth his Maya doctrine—at the most a hypothesis. The Jaina view

is the result of analytical observation certainly based on common-sense. To say that it lacks in philosophical profundity is to ignore the truth of that view.

According to Jaina ontology every entity has both positive and negative aspects. It is already noted above how everything is related with everything else. It is not sufficient to know what a thing is but we must also know what a thing is not. The nature of any substance can be established by affirming what it is and by denying what it is not. The Jaina philosophers have taken a grave view of the complexity of this world. Every existing entity is a corporate whole possessing infinite number of qualities. Every substance is not merely a self-existing entity but its very existence occupies a relative position in the Complex Scheme of the cosmic system. And hence is is said: to know one thing is to know all and to know all things is to know one. Because of the relative position of every object, true and complete knowledge of a single thing is inseparable from true and complete knowledge of all things. (See, *Acharanga* I, iii. 4; *Pravachanasara* I. 48-49; *Viseshavasyaka Bhashya* 320; and *Syadvadamanjari* on verse 14). This is an important doctrine of the Jainas which has pervaded and has given a peculiar colour to various doctrines of theirs, such as, Omniscience, Relative pluralism, the system of seven modes of predication and others. Thus we require an infinite thought to apprehend reality in its full and complete aspects. Then is it not a sham ambition to expect that our vocal organism should be able to express this infinite thought at one stretch?

The Jainas admit three means and three corresponding ways of comprehending reality—of these only two are valid and acceptable while one is false and perverted. The range of objectivity can be comprehended in three ways namely, i. *Sat-eva* (only it exists or it exists only); ii. *Sat* (it exists); iii. *Syat-sat* (may be it exists), by three corresponding means, namely, i *Durnaya* (a vicious view-point); ii. *Naya* (a justified view-point); iii. *Pramana* (proof or sometimes valid knowledge). The scope of comprehension of a *Naya* is confined to

a single part, portion or characteristic neither including nor excluding other parts, portions or characteristics. The way (*Sat-eva*) in which a false *Naya* comprehends an object is wrong. That every object is endowed with manifold characteristics is a patent phenomenon: it is an 'innocent violation of this fact to say, for instance, 'a pot exists only.' This is not valid knowledge because the other characteristics which co-exist with existence in the pot are not merely ignored but completely denied. It is a partial view boldly entertaining the claims of a total view and as such, it cannot be accepted as true. There is a difference between *Naya* and *Durnaya* though both are partial views. A *Naya* relates a partial view as a partial view without any extra-presumption like *Durnaya*: this method of *Nayas* is necessary for an analysis of the subject under comprehension. The statement 'a pot exists' establishes only its view-point confined as it is to existence only. It does neither ignore nor deny the claims of other characteristics besides existence. *Pramana* is defined as "*Pramiyate Arthah Anekanta-viseshtah anena iti pramanam Syadvadatmaka-pratyaksha-parokh-lakshanam.*" The way of its comprehension is, 'may be the pot exists'—this implies that the characteristics of an object are manifold: only one characteristic is stated, the possibility of others implied. In *Durnaya* the possibility was denied thus contradicting the Jaina ontological conception, in *Naya* it was not implied. *Durnaya* is not authoritative; *Naya* is insufficient still essential. The Jaina philosophers have avoided and refuted *Durnayas* (false view-points) by taking their stand on *Naya* and *Pramana*. Really speaking *Pramana* alone is authoritative; still *Nayas* are useful, as the functions they discharge, however partial, are in the very interest of *Pramana*. *Syadvada* is the main pillar of *Pramana*. What is the relation between *Syadvada* and *Nayavada* then? *Syadvada* is a corollary of *Nayavada*—the latter is analytical and principally conceptual while the former is synthetical and mainly verbal. *Syadvada* will certainly look lame in the absence of *Naya* doctrine. *Naya* doctrine without *Syadvada* has no practical value.

Syadvada in course of the process of assertions curbs down and harmonizes the absolute views of individual *Nayas.* Extreme and absolute views have a grain of truth only when considered as themselves but when considering the subject under analysis, as a whole, and when stating these views in words they must be toned down so that they might stand in harmonious relation with other extreme views. Thus alone the exact nature of the substance can be stated.

***Syadvada* or the system of seven modes of predications consists in seven vocal statements, limited by the clause '*may be,*' affirming or denying or both affirming and denying (whether simultaneously or seriatim) this or that quality or characteristic of a substance, with reference to its own or foreign or both own and foreign quaternion** *Dravya, Kshetra, Kala* and *Bhava*) **without contradicting other proofs** Human speech is not omnipotent in its expression, nor is the human mind all-comprehending in its apprehension. The safest way to quench the thirst for knowledge and to attain Right knowledge thereafter is to analyse the objectivity threadbare, from a variety of standpoints, by giving proportionate value to all the units (*Nayas*) in the analysis. But when occasion demands a vocal expression a synthetical statement will have to be given without ignoring the claims of this or that analytical unit. As remarked above, the analytical stage is represented by *Nayavada* of the Jainas and the synthetical stage by *Syadvada.* The clause 'may be' serves a double purpose: it establishes the essential characteristic and at the same time, it does not ignore the claims of other aspects. Thus it helps one to escape rash and absolute views which are claimed for their own sake by some of the doctrinaires. That the number seven is arbitrary and dogmatic is not a well-considered objection. The nature of a substance can be expressed in terms of affirmation, denial or indescribability taken individually or in their combinations. The possible resulting sets will not be more or less than seven. A partial study may admit a smaller number but the maximum seven cannot be exceeded with

reference to a single aspect. There are, of these seven statements, three independent assertions while the remaining four are mere combinations, as we shall see now.

The first statement is purely affirmative: the negative aspect is not absolutely ignored. There is the implication that a substance has both positive and negative aspects but as a matter of fact or as a matter of convenience in the interest of human speech this, that or both this and that aspect or aspects, is or are affirmed or denied. Here we have recognised that every substance has a twofold existence, in itself and as related to other substances. The Jaina philosophers claim that the 'in itself' can be analysed into four definite units: i. *Dravya* (subject matter, the constituent substances &c.) ii. *Kshetra* (place, region, location &c.); iii. *Kala* (time, age, period &c.); iv. *Bhava* (condition, position &c.) This quaternion may be referred to as own or foreign The pot is earthen and not wooden—this is both affirmation and negation When we affirm something about the pot it is always with respect to its own quaternion. Such is the import of the first statement. The form of the statement is (i) '*May be that it is*' (*Syadasti*). The clause 'may be' exactly brings out the necessary connotation that the affirmation is with regard to self quaternion only. That the P. O. P. (a kind of paper used for photographic purpose) has an existence only as a particular paper with that chemical paste on it, only when placed in cool regions, only at a time when it is not printed, (after which it is a photo), only under a condition when it is not placed near the negative plate and in sunshine. These are the four essential units that guard the nature of any substance, in the present illustration P. O. P. But the violation of any one of these ruins the nature of it. If the P. O. P. is placed in hot regions, in sunshine it loses its intrinsic nature. If we remove that 'may be' the statement might include and refer to the foreign quaternion.

The second statement (ii) '*May be that it is not*' (*Syannasti*) is purely negative denying what the substance is not. Here also the clause 'may be' keeps up the claims of positive

aspects though giving prominence to negative ones. The Bromide paper has no existence as a writing or printing paper, in open place, in day time when it is exposed to white light.

The third statement, (iii) '*May be that it is and it is not*' (*Syada-sti-nasti-cha*), is both affirmative and negative both affirming and denying this or that characteristic or quality of a substance with respect to its own and foreign quaternions not simultaneously but in order. It is a combination of the first two.

But there are occasions and still more there is the possibility when both affirmative and negative aspects are taken into consideration, not one after another but simultaneously. To express such a view-point a new statement will have to be coined since none of the above three, singly or in combitation, satisfies our need. It is already remarked, that there are only three independent alternatives in terms of which the nature of a subtance can be expressed. It is the third alternative that comes to our rescue in stating this particular view-point of simultaneous affirmation and denial. The fourth statement offers from the third, in so far as, in the third the affirmation and negation are asserted or predicated in order but here simultaneously. (iv) '*May be that it is indescribable.*' (*Syadavaktavyato*). To avoid the contradiction in terms and sense that might be occasioned by simple affirmative and negative statements put together simultaneously one is forced, in view of the inability of his speech, to take shelter under the alternative of indescribability Here the self and foreign quaternions are simultaneously considered. This is also an independent statement like the first two.

By taking into consideration the self quaternion and 'self and foreign quaternions simultaneously' we come to the fifth statement which can be put in this way (v) '*May be that it is and indescribable*' (*Syadasti-avaktavyah*). This is a combination of the first and fourth.

By taking into consideration the foreign-quaternion and 'the self and foreign quaternions simultaneously' the sixth

statement is arrived at which may be put thus. (vi) '*May be that it is not and indescribable*' (*Syannasti avaktavyah*). This is a combination of the second and fourth.

Neither the process of combination nor the range of combined view-points that can be taken into account stops here. By taking into account the self quaternion, the foreign quaternion and both taken simultaneously. We come to the seventh mode of predication (vii) '*May be that it is, it is not and indescribable.*' (*Syadasti nasti avaktavyah*). This combination represents the first, second and fourth put together.

Syadvada is not a quibble of contradictions. On the face of it, it may appear so and even great logicians like Sankaracharya have fallen a victim to this erroneous view. Sankara has misstated, or say partially stated *Syadvada* by leaving off the consideration of self and foreign quaternions. Sankara has failed to understand the view of his rivals and all the while, his position as a ruthless critic of *Syadvada* is baseless (at the most based on misunderstanding) and pitiable. Existence, non-existence and indescribability that are predicated in the case of every substance, conditioned by differential limitations, are not self-contradictory. It must be remembered that existence or non-existence are not affirmed from one and the same point of view. The same man can be both a father and a son without any contradiction, He is a father in relation to his sons and daughters and a son in relation to his own father and mother. If properly understood there is no contradiction in *Syadvada*.

Similarly *Syadvada* is not a mode of scepticism. Doubt is a hesitation, indicating a mental state that swings between two alternatives of right and wrong without leading to any 'determinate knowledge.' But in *Syadvada* there is no such hesitation : every statement is definite and clear expressing its own point of view. Dubitation is a flaw in the Right knowledge, and the Jaina logicians have no misgiving that their *Syadvada* is a magnified scepticism. The mental attitude behind *Syadvada* is already discussed and it is far from being sceptic.

Some argue that *Syadvada* cannot be of any practical guidance. Can the commander-in-chief lead his army to a certain destination if he goes on putting forth the alternative views of a *Syadvadin*? Why not? When the commander puts forth an alternative, with a desire to act upto it, behind that alternative he must have had certain considerations as to the strength and situation of his army and the movements of his enemy. If he has critically weighed the various considerations his synthetical alternative is certainly practical. With confidence and with a command over the situation he can manage the movements of his regiment. *Nayavada* helps the commander to analyse the situation and *Syadvada* which, as noted above, is far from being a mode of scepticism, helps him to formulate a definite order.

It is held by some scholars that *Syadvada* served "a happy way leading out of the maze of *Ajnanavada*" whose "subtle discussions had probably bewildered and misled many." Further Dr. Jacobi thinks (that was the view held by Jacobi in 1894) "that in opposition to the agnosticism of Sanjaya Mahavira has established the *Syadvada*." There are other scholars who hold that Mahavira probably tempered the extremely agnostic attitude of Sanjaya Bellatthi-putta by lending to it an apparently positive aspect. With due difference to these learned scholars I might humbly add that they have missed the mark. The mentality underlying *Syadvada* is quite different from the agnostic one which wilfully "negatived all those modes of expression" with regard to anything "transcendental or beyond human experience." The peculiar ontological conception of the Jainas that every substance is endowed with infinite qualities is mainly responsible for the genesis of *Syadvada*. The *Syadvadin* does not attempt to escape any questions, like Buddha who "declined answering the question whether the Tathagata (i.e. the liberated soul, or rather principle of individuality) is after death or not." The *Syadvadin*, being aware of the limitations of the human tongue, has asserted that one is not justified in making an unconditional, non-qualified categorical statement when in fact,

he is stating only one trail of the substance, at a time, and that too from a single point of view.

That the *Syadvada* "served to silence some dangerous opponents" and that, "it was the weapon with which the Agnostics assailed the enemy, turned against themselves. Who knows how many of their followers went over to Mahavira's creed convinced by the truth of the *Sapta Bhangi Naya* (another name for *Syadvada*)!"—these remarks of Dr. Jacobi put together are more rhetorical than historical. To the same category of rhetoric must be added the view which holds that *Syadvada* is an offensive weapon in the hands of Jaina sophists in order to pull down the edifice of Buddhistic philosophy. These views start with the idea that *Syadvada* is a dialectical weapon useful in disputation. With the above exposition of *Syadvada* in view and with a critical study of the details, so far as I understand them, **I think, that Syadvada is of no great value in disputations. It is a corrective and constructive process which helps one to acquire Right knowledge.**

Is Jaina Law a Branch of Hindu Law?

BY

S. Sankaranarayana, M. A., B. L, Advocate,

Vannarpet, Tinnevelly.

JAINA Law for Jains, as Hindu Law for Hindus, ought to be the governing principle in the administration of justice. But as Hindu Law for Hindus is becoming a misnomer by a studied disregard on the part of the courts of the old sastras on which it is based, the Jainas also are denied the elementary right of being governed by their own laws. This is due partly to the want of sympathetic insight on the part of the Government to learn the sources of the Jaina Law, but mainly to the conservative spirit of the Jains themselves which induced them to withhold their sastras from being scrutinised by the public. The Courts therefore have had to

administer law to them as far as they knew it or as far as they could ascertain from evidence as to the custom of the community adduced in the particular cases. Owing to the apparent similarity between the Hindu law and the Jaina law, the courts have administered the Hindu law to the Jains except in cases where evidence has been let in as to their difference. This accounts for the erroneous view that the Jains are a dissenting sect in Hinduism. In order to have a correct apprehension of Jaina law the prominent features that distinguish the Jaina law from the Hindu law ought to be noticed. Besides the decisions of courts, the original sources of Jaina law, viz., the Badrabahu Samhita, the Arhan Niti, the Vardhamana Niti, the Indranandhi Jina Samhita, the Trivarnikachara, and the Adi Purana, ought to be referred to for this purpose.

Adoption.

Unlike the Hindu law, no authority is necessary for a widow to adopt a son(1). The question of divesting of estate on adoption does not come in Jaina law as the wives and not the sons are the sole heirs to the immoveable property of the deceased, and as the power of adoption is itself given only to the widows in whom the estate has vested. As a corollary to the law that a wicked son may be disaffiliated from the family and excluded from inheritance, the father of such a son may adopt a son after such disaffiliation(2). In Jaina law there is no restriction as to the age of the boy to be adopted. Even married men having children could be adopted. Consequently, the boy himself can give consent to be adopted. But in the Hindu Mitakshara law, leaving the customs of particular communities aside, the boy should be adopted before Upanayana and if he be of the same gotra before marriage(3). There is no rule in Jaina law as in Hindu law that there can be no adoption unless a legal marriage is possible between

(1) 30 All. 197: 25 C.W.N. 273 P.C : 66 I.C 65 : 4 I.C. 844: 29 All. 495.

(2) Arhan Niti slokas 88 & 89.

(3) 6 Mad. 148: 13 Mad. 128.

the person for whom the adoption is made and the mother of the boy who is adopted(4).

While the Jaina law allows a substitute for the physical delivery of the boy in the ceremony of adoption, the Hindu law allows no other substitute(5). The Jaina law further makes the worship of the Tirthankara essential. If a natural son is born after adoption the adopted boy gets one-fourth in Jaina law if the mother is of the same varna and one-half if the ceremony of tying the turban has been performed by the adopted son(6), but in the Hindu law he gets only one-fifth(7).

Marriage and Guardianship.

According to the Arhan Niti whatever the bride receives from her maternal grandfather's relations will be given to her uterine brother, while in Hindu law she takes it as her stridhan. In Hindu law the mother's right of guardianship is recognised for the purpose of marriage, but in Jaina law there is no such right at all for the mother(8).

Property.

Unlike the Hindu law, on the authority of Badrabahu Samhita, whatever the father has acquired by his own merit is not liable to partition(9). Jaina law favours partition while Hindu law favours jointness(10). Unlike the Hindu law, when partitioning the ancestral properties, the mother is given an equal share(11). Unlike the Hindu law again, the Jaina law excludes the hunch-backed(12), the person who is determinedly opposed to the parents, the person who is on the point of death, the person who is subject to fits of exces-

(4) 11 Mad. 49 (F.B.) (5) 25 C.W.N. 273 P.C.: 7 I.A. 250.

(6) Badrabahu Samhita 93-94. (7) 17 Bom. 100.

(8) Trivarnikachara Ch. XI, 82. (9) Sloka 100.

(10) Badrabahu Samhita Sloka 13.

(11) Arhan Niti 27: Badrabahu Samhita Sloka 21: Vardhamana Niti 10: Indranandhi Jina Samhita Sloka 27.

(12) Badrabahu Samhita 70: Vardhamana Niti 53: Arhan Niti 93-94: Indranadhi Jina Samhita 41-42.

sive anger(13), the person who uses forbidden articles as flesh, etc., but these slokas when subjected to the test of judicial decision will be regarded as only directory. The Badrabahu Samhita gives a share to sister(14), and if this is taken to mean married sister and is followed, this will also be a departure from Hindu law. Unlike the Hindu law, the widow of a deceased brother, in Jaina law, receives the share of her husband and is entitled to claim partition(15). The Jaina law gives shares to sons of wives of different castes married to a Brahmin Jaina, but the Hindu law does not recognise such marriages at all(16).

Inheritance.

There is a good deal of difference between the Hindu law and Jaina law in inheritance. In Jaina law the order of succession is as follows: (*a*) the widow (*b*) the son (*c*) the brother (*d*) the brother's son (*e*) the nearest sapinda within 7 degrees (*f*) the daughter (*g*) the daughter's son (*h*) the nearest Bandhu (*i*) the gotraja (*j*) the casteman (*k*) the King(17). In the Hindu law the widow is placed after son, son's son, son's son's son, and daughter, daughter's son, mother and father, before brother. After the death of a person his widow, unlike the Hindu law, takes the property absolutely in the absence of a son(18).

Partition.

While in Hindu law there could be the continuation of the co-parcenary as amongst the others if one of them becomes divided, in Jaina law the separation of the one leads to the separation of the rest.

Stridhan.

While in Hindu law unmarried daughter comes before married daughter in succession to stridhan, in Jaina law there

(13) Arhan Niti 92-93: Indranandhi Jina Samhita 41, 42 & 45.
(14) Badrababu Sambita 106: Vardhamana Niti 52.
(15) Oudh Select cases No. 43, p. 34.
(16) Badrabahu Samhita 33: Arhan Niti 38-39.
(17) Indranandhi Jina Samhita Slokas 35-38.
(18) Badrabahu Samhita 95: Arhan Niti Slokas 115 and 125.

is no such preference[19]. In Jaina law the Stridhan property devolves on the brother and nephews of her husband unlike the Hindu law[20].

Maintenance.

As a corollary to the Jaina law of inheritance sons born to men of the three higher castes by a Sudra wife are entitled to maintenance[21]. While in Jaina law the father and mother will be entitled to maintenance only when disqualified for inheritance[22], in Hindu law aged parents are entitled to the same even when there is no ancestral property. The Hindu law recognises the right to maintenance of permanent concubines, while there is no such rule in Jaina law.

Conclusion.

Only some of the leading differences between the Hindu law and Jaina law have been noticed. It will be an interesting study to scrutinise the differences in both the laws. Indeed it may very well form a subject for a research scholar on this subject. In the absence of evidence as to custom, the law relating to the twice-born classes among the Hindus has been held applicable to the Jains[23]. But a cursory glance at the sources of the Jaina law will show that it is neither accurate to call Jaina law a branch of Hindu law nor proper to apply Hindu law to the Jaina community. The application of Hindu law to the Jains is as anomalous as the application of the Mahammadan Law to the Hindus. It is high time that the Jains should bestir themselves from their age-long slumber, try to codify their laws and steer them through the legislative anvil, and establish their elementary right of being governed by their own laws. If this is done Jaina law for Jains will no more be a misnomer.

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(19) Arhan Niti 33: Badrabahu Samhita 27.

(20) Arhan Niti 81-82.

(21) Arhan Niti 66: Vardhamana Niti 4.

(22) Badrabahu Samhita 65 & 77.

(23) 23 Bom. 257.

Letters from Mr. Alexander Gordon.

(1)

[Copy of a letter dated 2nd September 1930 from Mr. A. Gordon, Secretary, Rishabha Jaina Lending Library, Arya Bhavan, 30 Belsize Park, London N.W. 3 to J. L. Mital Esq., M.A.,LL.B., Sitlamata Road, Indore city.]

You will be glad to know that the result of our advertising efforts is encouraging. The paper which has proved to be most beneficial to our propaganda work is the Literary Guide and Rationalist Review Our advertisement in that paper has created interesting correspondence. One communication has been received from A. H. Filson, Esqr, Half Assini, Gold Coast Colony, Africa, and we are corresponding with him in connection with our Library books.

Another enquirer, W. J. Stewart Chedburn, Esqr., Glo'caled Pembrey, Carm. Wales, has become deeply interested in the teachings of Jainism, and Brother Warren and myself are in constant communication with him. In one of his letters, he expresses himself as follows :—

"I must say—the more I read, the more I want to read." This gentleman is the Secretary of the Amateur Writers Association : and he is really enthusiastic in his studies of Jainism.

Several other ladies and gentlemen have taken up the study of Jainism through personal conversations with Brother C. R. Jain or myself.

One lady Miss Irene Cooke has evinced a very keen interest in the Jaina doctrines through meeting Brother C. R. Jain, and she has written an article entitled 'Jainism and Vegetarianism' which has appeared in the April Number of the Jaina Gazette. She states in one of her letters to Brother Jain, "Jainism to me is so real, it is in accordance with all my views, it seems as if I have been a Jain all my life."

Another gentleman, T. Hudson, Esq., of Leeds, writes to say that he does not know how to thank me for introducing him to the Light of Jainism as revealed in Brother Jain's Book, "The Key of Knowledge." This gentleman is a thorough Jain from a practical point of view and lives a very strict life.

Several lectures have been given by Brother Jain and myself recently, and two lectures are to be given next month at Brighton.

Every opportunity is being seized to spread the knowledge of Jainism and our books are being circulated privately as well as being presented to certain Libraries.

(2)

RISHABHA JAINA LENDING LIBRARY,

ARYA BHAVAN,
30, Belsize Park,
London N. W. 3.

Telephone: Primrose Hill 1772.

15th October 1930.

Muntazim Bahadur,
J. L. Mital, M.A.,LL B,

Dear Sir,

As Secretary of the Rishabha Jaina Lending Library, I have pleasure in sending you a brief Report of the activities taking place in connection with Jaina propaganda work.

In the first place, my last letter to you (dated 2nd September 1930) will give you a few details as to the persons who have become deeply interested in Jainism Since then, Miss Mazted and Mr. R Marlow Robinson have accepted the teachings and they are very keen students. Another lady (Miss B. M. Oakeshott) has definitely declared herself to be a Jain.

As already intimated to you, Brother Champat Rai Jain has delivered two lectures at Brighton.

It has also been my pleasure to speak at several Meetings held at Eustace Miles Vegetarian Restaurant under the auspices of the World League of A-Himsa. (See enclosed Booklet.)

Books on Jainism have also been mailed to different enquirers in Africa and America. Professor MacDougall

(Professor of Psychology at Duke University, Durham, North Carolina, United States of America) has written many books on Psychology and Brother Jain says his views are the nearest approach to the Jaina tenets that he has yet read. We are therefore in communication with him having sent literature to him recently.

One year's advertisement in the Literary Guide has been paid for (£ 4 : 1 : 0) and we hope to receive further enquiries from that source

The battle cry of Jainism "Thou shalt not Kill" is being assiduously brought before the people because this is the law that will kill war. The voice of Jainism will one day arise from the heart of the multitude and it will become the living Voice of Humanity. Jainism embraces the whole of humanity and even goes far beyond the idea of Universal Brotherhood or the Federations of the East and the West, because it includes the actual manifestation of compassion and sympathy to all living beings. Jainism is the common Mother of all Religions for it surpasses and embraces them all. The life of all is dependent on Jainism and the recognition of the non-spilling of blood will be the force that will animate the Humanity of the future. This is the human love that will rise up out of the heart of Humanity. Jainism will bring about the consciousness that the peoples are of one flesh and an end will come to the mutually inflicted suffering. The Divine Being sleeping in the bosom of each individual of whatever race, clime or creed, will awake and the word love will then be truly understood.

The Message of the Age is to be found in Jainism and the delivery of that Gospel of Joy is in the hands of a few Pioneers in the West. The workers are few in number but the Light of Jainism will be kept burning and the glow thereof will never die.

Hoping you are enjoying good health.

I remain,
Yours fraternally,
A. GORDON.

Reviews of Books.

Faith, Knowledge and Conduct by C. R Jain, Vidya Varidhi, Barrister-at-Law. Price 1—8—0.

This is an excellent manual on the three Jewels of Jainism, *viz.*, Right Faith, Right Knowledge and Right Conduct. The book presents an intelligible and systematic exposition of the subject of salvation in short compass, avoiding all technicalities as far as possible. According to the Jaina teaching the Soul is itself its own Saviour. The Moksha marga is in every soul, *i e.*, Right Faith, Right Knowledge and Right Conduct are inherent in each and every soul. This fact can be known only by those who have realised the Divinity in themselves. The saying of the Christ, "I am the way, the truth and the life" is but another way of expressing the Nischaya-Ratna-Traya of Jainism. The author makes us believe that there is perfect harmony between the Jain teaching and the Christian creed (when properly understood)

Index to the Annual Reports of the Mysore Archaeological Department for the years 1906-1922 published by Dr. M. H. Krishna Iyengar, M.A., D. Lit., (London), Director of Archaeological Researches in Mysore. Price Rs. 2.

The use of an Index to any book is too well-known to be described here. It is by no means an easy task to find out a reference in the Reports for seventeen years without the help of an index to guide the seeker. The present publication supplies what was very much desired for by students and scholars. Besides index to the Annual Reports for the years 1906-1922, this volume contains list of illustrations published in the Reports (*a*) Architectural and Iconographic (*b*) Numismatic and Ceramic (c) Epigraphical: arranged according to Dynasties and Inscriptions, seals etc., not assignable to any specific dynasty. Our thanks are due to all those who were responsible for the preparation and publication of this Index.

Jain Bibliography No. I or a list of **1294** books having Jain references. Compiled by R. B. Lala Paras Dass, Hony. Magistrate and Government Treasurer, Delhi, Kurnool and Gurgaon Districts, Examiner of Questioned Documents, Compiler of Fan-i-Suragh Rasani, Fan-i-Taqrir, Ayeen-i-Hamdardi, Jiv Raksha Darpan, Tar-babu-ki-Ghaflat, Khidmat-i- Khalq, etc., and Honorary General Secretary, Jain Orphanage, Delhi and published by Mahabir Pershad, Honorary General Manager, Jain Orphanage, Delhi.

In this publication the reader is given the pages having reference to Jains or Jainism in the Imperial Gazeteers of India, Provincial Gazetteers, Central India Gazetteer State Series, Indian Censers Reports, Volumes of Epigraphica Indica, Epigraphica Carnatica, Reports of Archaeological Survey of India, of Northern, Eastern and Central Circles, of Mysore, South Indian Inscriptions, Proceedings of meetings of Indian Historical Records Commission, Encyclopaedia of Religion and Ethics, Encyclopaedia of Brittanica, and numerous other books. Many books in which there is no reference to Jainism are also included 'for the sake of completing the different sets.' This cannot help the reader in any way. On the other hand this must have involved unnecessary waste of labour, time and paper. The value and importance of this Bibliography would have increased considerably, if the references were classified under different headings such as Jaina History, Jaina Philosophy, Jaina Ethics, Jaina Community, Jaina sacred places, etc. But still we are grateful to the compiler and the publisher for bringing out this volume which is bound to be of some help to students interested in the study of Jainism.

Notes and News.

We wish to draw the attention of our readers to the illuminating sketch on the "Social Atmosphere of present Jainism" by Dr. Ch. Krause published as the first article in this Issue. It needs no comment. We believe that the leaders of our community will calmly think over the unsatisfactory social condition of our community and suggest remedies for its speedy improvement.

* * *

Shri Ghoghari Vishashrimali Jain Dispensary, Bombay.

The Secretary writes :—

At an annual General Meeting of the above Institution held on the 16th August 1930 under the presidentship of Shah Dulabhdas Mulchand at the dispensary hall in Nagdevi Street, while proposing the adoptioh of the Annual Report, Mr. N. B. Shah, the Honorary Secretary of the Institution stated from the statistics of the Bombay Municipality that the mortality figures were 679 among Jains in the year 1928, while they were only 665 in the year 1927 and dwelt on the distressful fact that infant mortality was also greater as the number was 206 in 1928, against 159 in the year 1927 : thus showing that the figures in both the cases were higher in comparison with the figures of other civilized communities in the city of Bombay and expressed that it was the duty of every Jain to try his best to combat this evil not only by starting dispensaries but by arranging to infuse knowledge in the minds of the Jain Community as regards sanitation through literature as well as Baby Week Propaganda and by establishing child welfare centres in every district of the Bombay Presidency. This appears to be the best means of helping the Jain Community to overcome the high mortality among them not only in the Bombay city but also in the other districts of the Bombay Presidency.

After a vote of thanks to the Chair, the proceedings terminated.

Sri Digambar Jain Vedapathasala, S. Belgola.

Mr. Subbaya Shastri, Nyayateertha, the principal of the above Pathasala has sent us copies of the opinions of gentlemen who visited the institution. We are pleased to find that

Sri Venkataramanarya, Inspector of Sanskrit Education, Mr. N. S. Subba Rao, Director of Public Instruction, Mr. K. H. Ramayya, Registrar of C. S., Sir Charles Todhunter, Mr. Firoza Shah and Mr. Champat Rai Jain, Vidya Varidhi. who visited the Pathsala have spoken highly of the institution, its staff and management We are unable to publish them here for want of space The Pathsala has now got 4 classes. Works like *Sakatayana Vyakarna*, *Sarvartha Sidhi*, *Prameyaratnamala*, *Purudevachampu*, *Kshatrachudomani*, *Dravyasangraha Ratnakaranda Sravakachara*, *Chandraprabhakavaya Dhananjaya-Kosha etc* are taught well in the school The physical training of the boys is also attended to. The learned Principal, Mr. Subbayya Shastri, is a great scholar with ability to manage an institution. We congratulate him for the excellent way in which he is conducting the Pathsala We are glad to learn that His Holiness Sri Charukirthi Panditacharyavaraya Swamiji of Sravanabelgola takes personal interest in the school and pays its monthly expenses from his Mutt We wish the institution every success.

* * *

The Principal of Sri Digambar Jain Vedapathsala, Sravana Belgola, writes:—"I beg to acknowledge with thanks the sum of Rs. 1266-0-6 received from the Jainas in several places in the Tamil Districts"

* * *

A correspondent writes from Chandur :—

"I am glad to inform you that Mr. Rushabha Pasoba Kala Jain (Bannora) is appointed the permanent secretary of the Hindustani Seva Dal. That he has been elevated to this high office, after his working as a volunteer only for 4 months, proves his merit and fitness. The Jain community has reason to be proud of him."

We congratulate Mr. Rushabha Pasoba on his appointment to a high and responsible office and wish him all success.

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